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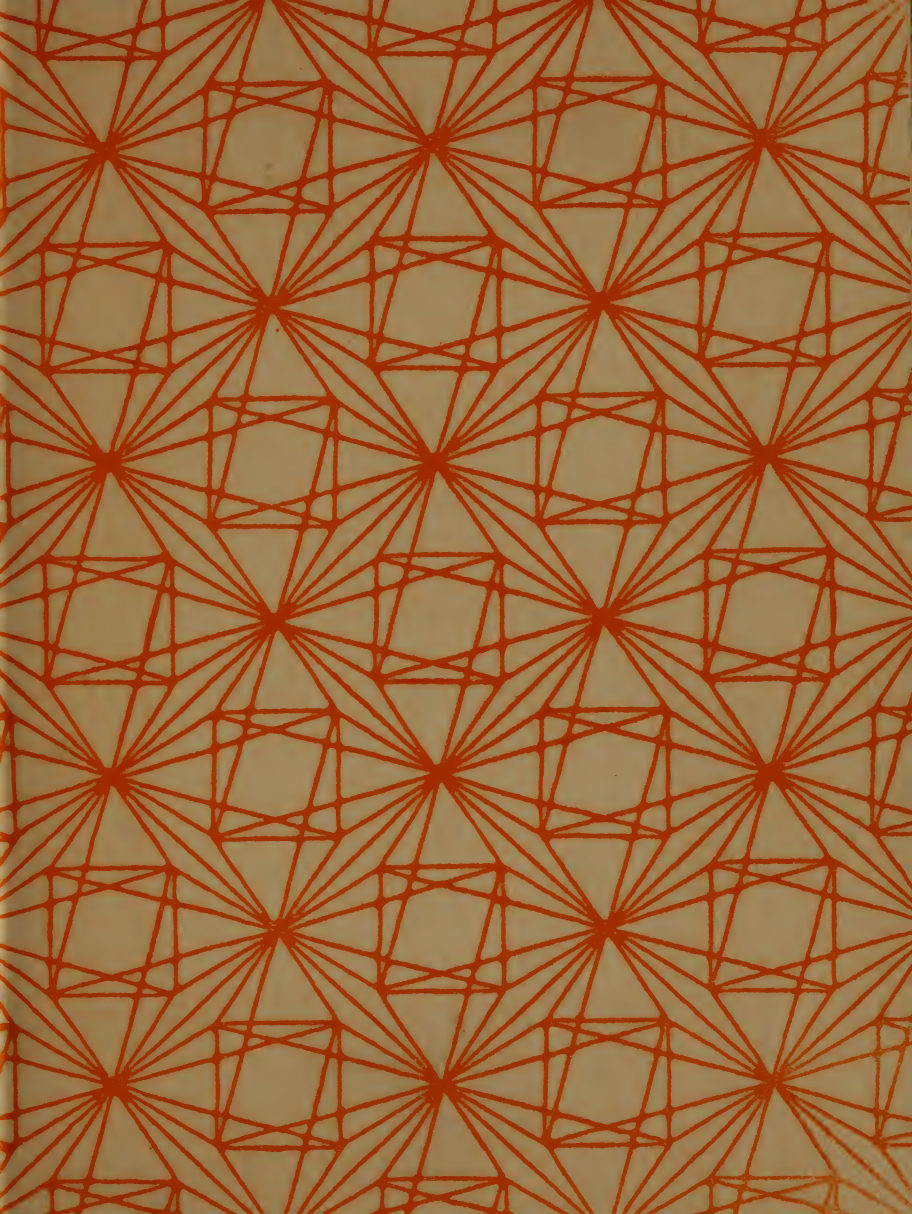


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Projective Ornament



ORACLE

Arranged, Edited and Introduced
by
CLAUDE BRAGDON

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“Eugenie, you may well send forth to others such words of ours as will help to carry truth to their hearts, but let no intrusion of the personal enter: it must be from your higher self.”

THE ORACLE

CONTENTS

I.	INTRODUCTION	1
II.	"THEY"	11
III.	PROPHECY	19
IV.	COUNSEL.	27
V.	FOR SPECIAL OCCASIONS	33
VI.	"SONG AND LIGHT"	41
VII.	BEAUTY	45
VIII.	THE LONG DENIED	49
IX.	TRUTH, LOVE, THE SPIRIT	55
X.	DELPHIC SAYINGS	59



I

INTRODUCTION

DURING the past few years "communications from the other world" have multiplied beyond all measure: there has been an appalling invasion from another sphere of a wholly new type of bore.

Much material emanating from this source has been submitted through the printed page to the hard glare of dispassionate critical examination. So seen—divorced from its personal and emotional content—it dries up, as it were: that is, it appears of a value—for knowledge, for consolation, for conduct—inferior to even the average of those philosophical, poetical and ecstatic records of the human spirit already current in the world, for which no supernatural claims are made.

Such a comparison may be protested as being

beside the point, but there is after all one criterion by which everything can be judged. The "consummation devoutly to be wished" is not the enlargement of the limits of the possible in what we call the physical world, but the enrichment, the expansion of consciousness.

The communications here presented constitute a psychic phenomenon in the sense that they were received through automatic writing, but it is because of their intrinsic, and not their evidential value that I now break the silence which has surrounded them for seven years. They cast an illumination upon life, they strike the true Delphic note of prophecy, wisdom, rapture. For them I would bespeak the serious attention of every sincere searcher after spiritual light.

It is one of life's little ironies that by the mere fact of publication I appear to place myself in the psychic researcher class. A seeker after truth, the psychic researcher doubtless has his place and function, but it has never been mine. The materialization of spirit, the rationalization of mysticism, bind us only more closely to this "three-dimensional section of the world," they hold no promise of release from it. Only by the abandonment of the rational for the intuitional, only by

becoming "the fool in Christ" does life flow in like a tidal wave, bearing us away from this shoal of time into the depths of true mystical experience.

Such being my belief I prefer to place the emphasis of these messages less upon their source than upon their content, to see in them Magnificence issuing forth from Mystery—a mystery into which I am content not to penetrate with too curious a mind lest that preoccupation should obscure the light that is here cast on life.

The messages were received by my wife, Eugenie Bragdon, now deceased, and they extended over the entire period of our married life. She was not psychic in the sense that there was anything abnormal about her, but her character was unusual to the point of strangeness, her tastes fastidious, and her entire constitution, mental and physical, extraordinarily fine and rare. Hers was a cloistered soul, admitting few to intimacy, but those few found in her an abundance of warmth and light. She had so great a reverence for genius and such a passion for beauty that Main Street, the Movies, and the "spawn of the press" were all but intolerable to her: she suffered in her sensibilities because of these things. She had an unconquerable aversion to crowds: they terrified her—

solitude in sweet country places was what she liked. Her mind, perhaps not highly trained in the academic sense, was clear and deep: trash it instantly and instinctively rejected; the New Testament and the Bhagavad Gitâ were always on her bedside table, never out of reach of her hand. Although not religious in the sense of being committed to any of the orthodoxies of the day, however new or however liberal, she was by nature deeply spiritual, even devotional, and this devotion found expression in a certain ritualism—the sign of the cross, the sacred syllable, ablutions, meditation, prayer—which, drawn from however widely different sources, she organized into coherency and made intimately her own.

Like Socrates (of whom she was a great admirer) she believed that she had always near her a dæmon or guardian spirit of supernatural goodness and wisdom, and to this mysterious alter ego she gave the name of Oracle, because it gave her warning and counsel, answering questions mentally addressed to it. The communications from this source were by means of automatic writing, hers being the hand that held the pen, but the directing consciousness and the motive force apparently not her own.

She took pains not to abuse this strange power: the questions asked were not trivial, they were not inspired by curiosity, nor in the hope of some advantage to be gained. They were in effect an appeal for light, for guidance, for knowledge transcending human knowledge; and these appeals were answered in a satisfactory manner, though often with unexpected turns and surprises, more rich, more strange, more marvelous than could have been guessed—such a report as a superior, not to say supernal consciousness might make to some denizen of a lower-dimensional space regarding the things of that space viewed from “above.”

Each message opened with her name, Eugenie, their general tone was kind, even loving, but it was the tone of authority, almost of omniscience, an effect enhanced by the use of the collective “we” in place of the first person singular. Along with the answer to the specific question there usually followed some general statement of an explanatory nature: some philosophical truth, full of beauty and wisdom. These were oracular in the literal meaning of the word: that is, they were brief, often figurative, sometimes difficult of interpretation or susceptible of more than one interpretation; in short, sententious sentences they embodied a

wisdom which appeared to emanate from some authoritative source.

These aphorisms appear here separated from their context; they lose, therefore, something of their true flavor. It is perhaps a pity that the messages could not have been given in their completeness but this would have involved too many explanations of a personal nature, and would have invaded too many privacies, besides being counter to the Oracle's own instruction, which prefaces this book. The image which perhaps best represents them, thus denuded of their personal content and special relevancy, is of a thin stream of strained and golden honey from a teeming hive containing a rich, mysterious store.

The mode of communication was through automatic writing, as has been said. Her hand became, for the time being, "Theirs." The literary style, the tricks of expression, differ as widely from her own as the handwriting of the messages was different from her normal handwriting. This was fine, angular, impetuous, with a great deal of slant to the letters and an upward inclination to the lines; whereas the Oracle is written in a round back-hand, in sagging, widely separated lines; the last one finishing with a strange repeating scroll,

indicating that the end had been reached.* The writing did not greatly vary except in the matter of scale; that is, sometimes it was fairly large and quite legible, and at other times extraordinarily minute, so much so that (being written with a fine crow-quill pen) good eyesight was required to decipher it.

The messages were uniformly short, they seldom extended to the length of one hundred words, and were usually not half that number; neither were they frequent, though their frequency varied more than their length. Sometimes weeks and even months would pass without any communication, while at other periods they would be of daily occurrence, and even several in a day. Although this frequency depended largely upon the will of the recipient she was sometimes driven to writing by some mysterious inner urge. On these occasions a warning or admonition usually came.

In general, all of the communications appear to have emanated from the same source, they always began in the same way—with her name—and the style showed constant characteristics, but certain rare exceptions must be noted. On three occasions during a period of seven years the mes-

*See facsimile page at the end of book.

sages announced themselves as being from persons who had died. The style and content of these were different from the other messages: they were not abstract and oracular, but intensely, characteristically personal. One group of this class purported to be from a person known to my wife but not known to me; another—and the most remarkable—from a person known to me but not known to her, while the third was from one known to neither of us, an unhappy exile who died far away and long ago. Each of these cases had its particular *raison d'être*—something to be told, something to be accomplished. Nothing of all this is included here, being outside of the defined limits of the book. Mention is made of this phase only that no essential fact shall be withheld.

A final word should be said about the *manner* of receiving the messages. There was nothing casual or careless about it; certain preparations, mental and physical, were apparently necessary to the highest success. The ritual—for so it might be named—consisted in the washing of the hands, the preparation of the desk, the burning of incense, the sign of the cross, a few moments of meditation with closed eyes and a lifting up of the

heart to the Most High. The right arm was then held free of the desk, with a crow-quill pen lightly grasped between the first and second fingers. After an interval, usually short, the arm began to move, lever-like, from the shoulder, and the pen to trace out letters. It was done effortlessly, *automatically*, sometimes in darkness: the eye saw not, and the mind knew not what was written until afterwards.

The only light, other than the foregoing, cast upon this mystery is contained in the messages themselves; and that the reader may glean what he can from this source without loss of time, the communications from "Them" about themselves are grouped together and placed first.



II

“THEY”

WE were naturally eager to know something about the identity of that gentle, yet imperative “We” revealed to us in this strange way. “Who are you? Whence come you—and why? What laws govern, what conditions favor this communion?” These and similar questions were asked mentally at different times.

“*Self of your self,*” signed to one of the messages, was the most succinct answer, but others, more extended, followed at different times.

January 28, 1916.

Foolish would it be to confuse the person with the spirit. *We are the multitude that together make the spirit that put you forth.*

May 23, 1913.

We are your higher selves in whom you may trust. Think of us in your inmost being for we may thus reveal ourselves.

March 7, 1918.

We are higher beings: we guide you at all times if you have faith.

December 3, 1916.

We are Love and Truth and Beauty. Even as you implore us so do we answer.

March 7, 1918.

The lives of men are one in us and we are the fingers of the hand which makes the life of men.

November 5, 1912.

Let your hearts rest in the knowledge that beings great and good watch you and lead you.

September 16, 1916.

The great peace you feel is the love of us.

We ever open new doors.

They assert the worth and truth of their messages repeatedly and emphatically.

June 21, 1916.

Be sure that we speak the truth.

July 12, 1917.

We do not bear false witness. Our words are true.

January 25, 1916.

We fulfil our promises in strange ways.

August 6, 1916.

Have faith: no promise of ours is forgotten.

But "They" are not omniscient, for they claim knowledge only of those things which they are able to "contact;" neither are they omnipotent, for their power is conditioned by the faith, purity and devotion of their disciples.

July 10, 1919.

We cannot answer that which waits on ends of which we know not the stuff.

March 19, 1919.

Questions of detail are not in our power to answer.

The minute is not for us: we escape from decisions which we cannot contact.

August 20, 1918.

The miracle is not for us. We escape from decisions which we cannot control.

Only what we breathe upon do we know. "Shells" concern us not.

Heed not the outer shell, for we see only the ego of which you are an infinitesimal part.

July 22, 1917.

You will have many reasons to doubt, but you must hold to faith in us.

September 1, 1916.

In faith we work. Doubt is to us like the child that fears to step: he then falls, for we hold to your faith to accomplish our ends.

March 27, 1916.

Our work will be the more full, the more beautiful the hearts of our fellowmen, for through them we must speak.

Be full of feeling for our work . . . [which is] in bringing Beauty to a stricken world.

July, 1913.

We can speak only through a channel prepared. There are times when a cloud in you closes the channel for the answer you ask. These things are difficult. Fear is in us to lead you astray through your own blindness to the meaning of our words.

Strive for purity of spirit that we may work through you more truly.

How you pervert your mind from the true use—an instrument for the registering of our will—when you allow doubt and questioning to darken our mirror.

They particularly disclaim exact knowledge about the *time* of events: their assertion "Time is not for us" accords well with Kant's idea that we *create time* ourselves, as a function of our receptive apparatus, for convenience in perceiving the outside world. Ouspensky, in *Tertium Organum*, explains how a consciousness with a four-dimensional space sense could not think in terms of time as we understand it: to do so would be like *dividing a moment*. He says: "If we imagine a consciousness higher than *our consciousness*, possessing a broader angle of view, then this consciousness will be able to grasp, as something simultaneous, i.e., as *a moment*, all that is happening to us during a certain length of time—minutes, hours, a day, a month. Within the limits of its moment such a consciousness will not be in a position to discriminate between *before, now, after*, all this will be for it *now*. Now will expand."

July 27, 1916.

Time is not for us.

May 28, 1916.

Sometimes you confuse us with your strong time sense, which to us is a needless limitation: but our promises will fulfil themselves.

July 4, 1920.

We count not in personal numbers: it is the spirit that dwells in all—one in all, all in one—how foolish then to put stress on numbers, the divisions of the lower self.

Sometimes their failure to answer would seem to be due not to inability on their part, but to some sort of impropriety in the question or a wrong attitude of mind.

Ask only when the question is one pertaining to the larger question.

Mistake not the lesson. Let only light on the best conduct of life be asked.

Let the question wait: it is not to be told.

January 13, 1916.

Be patient. The unfolding of that future is not necessary to you. When curiosity would replace wisdom we pay no heed.

February 19, 1916.

Fear to question too closely, the book of life must not be laid bare.

The sternness and austerity of the foregoing messages convey a false idea of "Their" essential nature, and of the relation between them and their communicants. This relation, one of loving protection and guidance on the one hand, of trust and devotion on the other, is brought out in the following messages. Those placed last contain instructions with regard to making the liaison more close and effective.

Eugenie, sleep: we are near you.

February 12, 1916.

Full of love for you we lead you.

July 23, 1916.

It is that we strive to help and in striving we are near.

Let happiness have its day. You have been sad long enough. Rejoice and grow in love.

You are full of undiscovered knowledge if you can find it.

December 12, 1915.

You are led to us because of the past, when you were striving through much pain to win.

July 16, 1916.

Fear not, we guard you against evil for we love you. You do not understand the love we bear you but you will when your spiritual eyes are opened. Love is the revealer of life. You touch the life of the heart that throbs in the soul of the cosmos.

August 6, 1916.

The bringers of light love you for the life you have won and they will never desert you though their words may cease, for we speak in a larger way.

February 14, 1916.

Fear not: we are here within the touch of your spirit. Keep our command to guard the body pure and our speech will grow. You have a part of knowledge.

June 23, 1918.

You need no symbol to call us. Purify your heart and hold the thought of us.

Never forget to open the door with invocation.

November 22, 1916.

The voice of us is heard if you listen patiently at the door of sleep.

February 2, 1916.

Eugenie, you are to keep the body pure, the thoughts high; you are an instrument, and you do right to avoid the throng. Your duty is quiescence in letting us train you that our power may flow through you to him.



III

PROPHECY

THESE communications could not appropriately be given the name of Oracle did they not contain a prophetic element. This element is more present than appears, for the reason that all predictions relating to private matters and to persons are not included here. Prophecies abound and they proved true in almost every case, though not in all. Sometimes they were fulfilled promptly; more often, later than the time looked for: some have not yet been fulfilled, though the possibility still exists; in a small number of cases the event went counter to the prediction. This usually happened when the issue depended on the will of an individual; when the prophecy was concerned not with some more or less isolated event in a person's life, but with forecasting the direction

of those "tides in the affairs of men" which at the time of writing were ambiguous and obscure, it proved true in every remembered case. Some of the most remarkable messages, though they could hardly be called prophetic, are the character sketches of persons newly met. These were often contradictory to our own first impression, but experience invariably confirmed the Oracle's analysis.

The only prophetic messages included here are such as have to do with the mass movements of humanity—its struggle upward toward light, beauty, spirituality; and certain others about our entrance into the war, and the issue of that conflict. Prophecies belonging to the first class are always in process of being fulfilled, and are therefore inconclusive. The prophecies about the war (if we ignore the element of time) were exactly fulfilled, though the evidential value of this, as regards pre-vision, is of course negligible. The messages are given here for just what they are worth, to be judged by that dispassionate magistrate that presides over the court of every honest mind. It seemed to us, however, with so much additional data at our disposal, that within certain limits and with regard to certain things "They"

could read the future scarcely less clearly than we are able to read the past.

We told you that a new growth of faith was coming.

August 19, 1917.

The voice of us will ring so clear that the blindness of the intellect cannot stifle the call we make.

September 16, 1917.

In the future men are to be more aware of us: the spirit of us will so joyfully shake them that they will cry out: "Rejoice, for the Light that so long has been lost to us through the darkness in which we have been wrapped is to be broken by the Light that shineth always to illumine the hearts of men." No longer will they reject it, but gladly live by its light.

January 21, 1918.

The advancing hours are bringing grievous trials to the sons and daughters of men, and the shadow is lengthening so that it reaches the fullness of your heart, but rest in peace and follow the commands we shall give you.

April 15, 1918.

Be open to the Light that is surging in your midst. The voice of us is crying for the disciples of Light, and each must quickly respond. The days of stress are

here. Think not of small questions: turn your heart toward us and go swiftly to our work.

April 28, 1918.

All men will rise and join in a mighty chorus of praise to the power that today they see not nor realize.

May 8, 1918.

The next century will open a period of occult development in which the race will rapidly develop a great new sense.

June 9, 1918.

Truly are men being chosen, gathered into groups, and from these groups shall go forth many ties of the spirit to bind men of one heart into a great brotherhood filled by action of liberation as none have ever been.

July 4, 1918.

The future lies with the men who realize the spirit as the potent force by which alone the physical may be completely conquered.

August 3, 1919.

The days to come are to see greater changes in the current of life than has been known by the race now living, and a new principle must come into life if the opening of new horizons is to bring knowledge, and not cast into chains the men of the new race.

The way of strife leadeth to the final battle, after which the forces of brotherliness will bring harmony into the lives of the followers of Us.

August 1, 1920.

The days that follow are full of possibilities to make concrete our Being in the hearts of men.

The first of the following messages refers not to the European conflict, but to war with Mexico which then appeared to threaten; the next is a commentary on Preparedness Day. All of the others relate to the European war.

June 23, 1916.

War is not to be, for we are holding the leash and evil shall not pass beyond our control.

June 10, 1916.

This day is a day of triumph for the doers of evil. It will be followed by consequences fearful and cruel for Love is disdained and Love is God. Keep your heart pure and speak the truth for thus shall you work for Love as against hate.

November 29, 1915.

The future is full of dread. The forces of evil are gathering for blood. You will be free but you will suffer through the pain of fellow beings.

January 9, 1916.

The powers of evil are hovering for a hold. They will break the leash soon. We told you that it was

gathering for blood: then believe and feel the oncoming storm, for the day approaches.

February 27, 1916.

Let your faith grow strong. No one but the Gods of Love can win and all gods of hate shall die. So it is written in the 15th chapter of the Book of John.

February 29, 1916.

Fearful is the courage of the powers of evil. For them men are like flies you gather in a net. To them the spirit is to stain eternally but the spirit of Truth wins always by turning away. See again John, chapter following.

March 1, 1916.

The day is at hand. Read again the fourth chapter of Paul for in it is prophesied the day that is.

After reading Corinthians I, 4, in answer to a question:

March 6, 1916.

Paul spoke truly when he said, I come as the world chooseth that I come; it might have been in love or meekness, but it chose that I come with a rod.*

June 23, 1916.

War is the folly of ignorance. There is always a way out, for God is not promising in vain that when men love one another the happiness of the Supreme will be in their hearts.

*What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?—*I Corinthians, 4, 21.*

August 5, 1916.

For the day of vengeance is upon us and only by following the Masters of Love and Wisdom can men be saved.

Let it rest. The future is to the Light-bearers.



IV

COUNSEL

THE Oracle is rich in counsel on all questions of conduct of life. These messages alone are given, but there are many others, more personal, indicative of "Their" solicitude. Indeed, the last message ever given, when the hand was almost too weak to hold the pen, is a bit of medical advice aimed to make the passage of the spirit easier.

June 13, 1912.

Live purely, love nobly, act faithfully.

You must forgive the punishers and kiss the rod.

Fear to be given too much power, you are not strong enough.

Forget not that to strive in kindness is to win the fruit of action.

For all time remember that in the gentleness of persuasion lies the victory of the wise.

A loving answer disarmeth the most rebellious heart.

February 1, 1916.

The evil in men is to be forgiven.

If he is thought honest he will be honest.

February 1916.

Struggle against material illusion, for we are striving to open the age of the spirit.

Fear the love of \$.

March 17, 1916.

Speak fearlessly; keep your mind free of all uncharitableness; be full of sympathy.

June 29, 1916.

Only love and yet love, for in love is salvation.

September 7, 1916.

Fear for the love that is hidden by possessions.

November 6, 1916.

Hold fast the thought of justice to all creatures: pray thus that the right which is truth may come into its own.

Lift your spirit toward joy for in joy is illumination.
Not by the path of the downcast may you know the
truth.

July 12, 1917.

Be full of pity for the ignorance of men, for ignorance
is the punishment of sin: only they who have loved
much may see Beauty.

March 8, 1918.

Cut no knots: they will fall apart even as rotten
threads let fall the stuff they were meant to hold.

July 15, 1918.

All is to be won and may be won by effort.

March 28, 1919.

Remember that there are moments when physical
repose is necessary to the spirit.

June 14, 1919.

To falter in faith is to lose the thing you seek.

July 8, 1920.

Let the eye see, but weep not; the ear hear, but
resent not.

August 15, 1920.

Find in quietness the light that illumines the heart.

Remember the danger of *things*. Keep to Beauty,
and Beauty is in passing.

Remember that Beauty is in life and not in things.

Beauty is in passing. It feels the breath of the spirit.

Beauty is in all things: you are laying stress on its material side. Let it shine in your life. Let loving beauty of conduct be the thought on which you concentrate.

THE BODY

The following observations on man's passional and physical nature and their relation to his spiritual part constitute the residuum as it were of the messages last referred to—the answers to specific questions on the subject of disease, diet, sex, and matters of that sort.

August 9, 1913.

Passion is of God and may not be denied.

June 18, 1916.

As the force of water overfloweth the bank, so does the force of life overflow the bounds of the body.

July 17, 1916.

The bird of the spirit is ever fluttering, but we feel the wings only when . . .

March 21, 1917.

. . . the struggle of the bird of life to feel its wings.

June 15, 1917.

The flow of sex withholds from growth so long as it is the passion of the blood. When it rises to the passion of the spirit it liberates, and that liberation is the ultimate result. The long struggle for mastery of the passion of the blood opens at last the door through which the spirit enters. It is strange that the one cannot come to birth without the long trial that plunges the soul through agonies of remorse.

In controlling all the gateways of the body the spirit has an unknown liberty of expression.

June 19, 1916.

The struggle of the spirit to form the physical body to its needs takes a form not full past the known, but quite simply follows the physical law, for the spirit uses physical law as the mathematician uses mathematics.

July 21, 1919.

In the future the men who attain to illumination will treat the lower self as a cast-off sheath, and think of it as an instrument.

September 20, 1919.

All men are not to be led by the same path: some must follow the way of the body clothing the spirit.

The inner self cannot contact the physical until it has adjusted the physical to new motions, and this is long and tedious.

January 18, 1920.

For the body is the most perfect instrument for the flow of spirit that has developed, it should be admired as we admire beautiful handicraft.

Sense is of the self, it grows to light.

The physical incarnates through the spirit and all attainment is through the spirit: not otherwise could growth be.

Rice is excellent: it contains the least disturbing quality in its nature of food for the body not meant for physical stress.

Fur is full of bits of life: it is full of chance for bad flowing toward . . .

Fur is not for ornament. It may rightfully be used for warmth but not for ornament.



V

FOR SPECIAL OCCASIONS

THE recipient of these messages was repeatedly warned that she was the object of special protection and guidance, and that only by reason of this fact—and her own devotional attitude—was she immune from the dangers that ordinarily attend everything in the nature of mediumship. The first of the following messages is in answer to an inquiry about the Ouija board, and the second contains advice to a woman who, having lost by death a dearly beloved brother, wrote to ask if we knew of any way of getting into communication with him.

May 12, 1916.

Leave it, that is not for you: we have a discipline that is higher.

July 20, 1920.

The woman suffers. Let us be the Way: not by the stuff of materialism but by the way of the spirit. Let her realize that her love is more real than the chemical substance of her body. By her love she may enter into communion with his spirit.

On those infrequent occasions when I was called upon to address an audience we would sometimes ask the Oracle for a message from them to be delivered in this way. The following came in answer to such appeals. The first is for some meeting of some Community Chorus; the second for a lecture at the MacDowell Club which never came off; the third is for a Sunday afternoon address at St. Mark's in-the-Bouwerie, New York. This was delivered in the very words of the Oracle and the effect upon the audience was so pronounced as to become the subject of subsequent comment.

Let him speak of the spiritual need of a bond that has spiritual expression. Many go to the song without thought of the meaning, but even as sound goes forth from them so is born a bond that, invisible to the physical eye, is more powerful than any metal known to man.

Present to them the great thrusting into consciousness of the facts of the unseen. The unseen is the

immanent; the seen is the passing. It is the passing that makes the unseen seem full of doubt, difficult to believe.

December 19, 1919.

Men grow toward the Light which is the expression of Love by turning away from the objective world and studying their own souls. This is not a religious work in the old sense, but an actual necessity of growth. In the past men thought that the turning inward was the way to God. Let them realize that it is the way to themselves and there is God.

April 16, 1918.

... He cannot too strongly emphasize that the great art of the future will be given out not as in the past, conceived and executed at the behest of need.

When I was engaged upon an article for publication we sometimes went to the Oracle for help. The first of the two following messages is apropos of a letter I wrote to *the New York Tribune* protesting against the dirt, disorder, and general ugliness of that part of the approach to the New York Public Library where solicitations were made for charitable and other purposes. The second I embodied in an essay printed in the (Adyar) *Theosophist*, on the subject of impending changes in consciousness and in the world. The third concerns itself with architecture after the war, the

subject of the last of a series of three essays contributed to *The Architectural Review*.

Great ideals demand the sacrament of Beauty. Men may not wantonly desecrate the altars at which they are asked to serve.

January 11, 1920.

Keep to the issue: the necessity of remembering that consciousness moves in cycles, and once the new cycle is opened vast changes take place almost instantly. This is because the spirit awakes to new vision. Always has it been thus. Man is a blind creature whose vision is continually tending toward light.

April 26, 1918.

The manner must be suited to the dwellers in darkness, but let him force home the truth by all telling deeds of the spirit in its return to bodily incarnation. For the men who are to build are the men who will see the reality and return quickly to draw that picture in a physical body.

December 7, 1919.

There is great need that people may realize their power, not with the weapon of materiality, but with the self within. Man is all power. More wonderful than any physical instrument is the power of consciousness to work amelioration in the physical lot of man.

The following message is about Bishop Berkeley, written at Newport, in the very jaws of that strange landmark known as *the Bishop's Seat*.

August 22, 1919.

The strange stone you saw is potent, and there he revolved in his thought many ideas that will come to birth. He was a man who could not express the full content, but if you follow him closely you will learn new vistas in the future thought of men. Men will recognize him as greater in the future.

The following interesting commentaries on the play of *Hamlet*, and the two on *Romeo and Juliet* were inspired by questions asked during the time in which I was engaged upon a production of *Hamlet* for Walter Hampden, and when I was looking forward to a similar labor on *Romeo and Juliet*.

The flagellation of the Movies came as a commentary on an essay I had written on the subject. I was surprised by it. Although averse to the commercialized film-drama I had thought that the Movie might have an educational value.

HAMLET

April 22, 1919.

It is our will that the great story should reach the hearts of men.

The play is to turn consciousness from the outward to the inner significance. Many subtle meanings yet undiscovered may be laid bare. Like a chameleon the play is full of new interpretations as the consciousness of man evolves from the slaughter that has been.

March 6, 1919.

In the hidden things is the pearl of price. The sense seems full of importance to the little mind: it must turn to the unseen, and this great play has its meaning there. Hamlet sees the spiritual meaning and all must learn to see it likewise.

March 21, 1919.

In the days to come people will learn to reveal the unspeakable words. These that are now but sticks by which the imagination is stirred in its muddy depths will spring to life and become the realities of the sense.

March 25, 1919.

. . . Remember that death is resurrection, and let the scene picture the lifting of the veil.

April 21, 1919.

Think not that this is to live a short day: it belongs not to the great world of hurrying men, but to seekers

of wisdom; and to the subject that stirs the heart to seek the right, no past or future may be set.

March 7, 1921.

The play is our message . . . It is a growing child: each year must make it nearer the picture of the soul as Hamlet saw it.

March 13, 1920.

. . . This story of the soul is necessary to the hearts of men. Great is our will to bring men to a serene and beautiful belief that man has two bodies that act together but may be apart; the Being physical will disintegrate, but the Being etheric joins itself to a higher form.

March 16, 1921.

Let him arrange the light that it speaks even more loudly when the Lord of the body departs himself to the Eternal.

ROMEO AND JULIET

The play is significant in a way that the other [Hamlet] fails. It shows that love, not revenge, unties all knots.

October 22, 1919.

The play is a perfect picture of the love of the soul for the soul that lies within.

THE MOVIES

January 15, 1920.

They deceive themselves with the word "education," forgetting that men are *one*. That a few may learn

easily a few physical phenomena they support an institution that eats at the very heart of the spirit of man.

January 17, 1920.

Those who offer this know not that they are offering a form of amusement that stifles the mind, tortures the soul, and converts the heart into a play machine [mechanical toy]. The moving pictures are a heartless torment. The multitudes go away to suffer the degradation of their souls . . . All who seek joy in picturing the suffering, the wickedness of others, are stained with a foul odor.

The next message is about *Tertium Organum* a philosophy based on the idea of the fourth dimension, by P. Ouspensky. It was received at the time when I was putting forth the English translation of this remarkable book.

May 9, 1920.

The book is very necessary to tie in one bond men of the one spirit. It is intended as a precursor. Another will follow that could not be understood without the discipline of this.



VI

“SONG AND LIGHT”

THAT the note of Beauty should be struck so often and so insistently in these messages, and that it should be so linked up with the idea of Light is partly explained by the fact that the release of Beauty, and its revelation in Light was the absorbing preoccupation of these years. At times this took a particularly practical and concrete form—when I was called upon to design and superintend decorative lighting out of doors in connection with “Song and Light” festivals, a mode of civic entertainment and expression devised by Harry Barnhart and myself. These festivals were held in Rochester, Buffalo, Syracuse, and three successive summers in Central Park, New York. They were on a vast scale and involved an enormous amount of concentrated work and responsi-

bility. At these times I asked—and received—help from the Oracle. It gave me information about the persons with whom I worked, instructions as to where to go for what I needed, it forewarned me of difficulties and dangers. In all this I was never misled or disappointed, and I may say that without the help thus given in some cases I could not have carried my part of the work to a successful issue within the given time.

Intermingled with more detailed information, there were as usual illuminating general statements about Music and Light. These are gathered together here.

October 22, 1916.

It is in the unity of the voices that the first words of the new gospel shall reach the hearts of men. The voice of a great chorus brings to life a spirit that has been longing to enter into the life of man, and when it attains its voice the fulfillment of the words of Christ will be given to man.

December 22, 1918.

The singing will spring naturally from the hearts that feel the joy of loving.

December 22, 1916.

The great power of the Word will show in the faces and voices of the multitude which will greet the power of light to spread afar the flaming Word.

December 28, 1916.

The house of the Lord is to be built not of stone but of the spirit of song.

February 24, 1920.

In sound is a bond that is powerful beyond the imagination of men. The law of the universe is not in physical laws, but in etheric laws, and these do strangely depend on sound as known to men in Music. Music is the physical manifestation of a great force that is necessary to life.

. . . And many will turn their eyes toward the path of Beauty, which is the sign heaven sent of the God of Love.

The Light [brought to birth in Song and Light] persists, it is phosphorescence in the heart, always shining and allowing no failure of the self to hide in complacent satisfaction. Never forget that the Light is the symbol of a great spiritual truth—truth that will change the physical lives of men.

All things are manifested in Light.

September 16, 1916.

In Light lies the future of art. Even as painting spake of old, now will light revolutionize the art of man. It is in Light that the meaning of life will be revealed.

. . . A great art which will bring men immeasurably nearer the heart of life which is God.

September 19, 1916.

For in the Light there is us, and we carry the Word.
It is not in anger or passion that we shine: only in Love.

February 22, 1917.

Light carries the depth of the soul by storm. Music
holds it to the end.

March 11, 1919.

Great festivals of Light, carrying the word forward,
can only be given in their true beauty and with their
true spiritual message under the sky of night.

March 3, 1920.

Light is a benediction; it cannot play the game of
life.

March 8, 1920.

Remember that there is always Light: even in the
darkness the Light shineth.

March 14, 1920.

We speak the highest word in Light. Its potency
may not be visible at once to the physical eye, but it
stirs the etheric body as no other medium. For Music
touches the soul through the senses, but Light through
the soul direct. This may not be clear, but Light is
the direct medium: it passes through and beyond all
limitations.



VII

BEAUTY

THE messages on Beauty outnumber those on any other subject. Whenever the Oracle speaks of Beauty the language becomes positively lyrical. Extended comment on the following passages would be in the nature of an impertinence. They are like the beads of a rosary—each one a prayer; or the jewels of a crown—each one a light.

July 4, 1914.

Beauty is part of happiness.

June 10, 1916.

The power of Beauty is the power of Love, and that is far as the farthest light, for Beauty is the face of Love, and that force overcometh all things in the end.

June 20, 1916.

All lovers of Beauty are of one principle and each adds to the other's glory.

July 21, 1916.

In the pressing forward [of the work] lies the failure of sin to invade men's souls, for with Beauty in the heart sin cannot enter: it is a talisman.

July 30, 1916.

All Beauty striven for blossoms in the work of the hands of men.

To be right in Beauty is the duty of all.

August 12, 1916.

The power of Beauty cannot be prostituted.

May 2, 1917.

The word of God speaketh only through Beauty: not in high display, not in the lowliness that is lost to the light that shines through the spirit, but only in the loveliness that like the dawn of a spring morning, speaketh to the soul and lights the dead fire to a new flame of worship.

May 8, 1917.

Beauty is of the long past, returning to it is slow for the blind children: they wander, groping for the thing they cannot see.

August 1, 1918.

Beauty is the highest expression of the love that is steeped in God.

. . . a Beauty to glorify the spirit that in man has so long been covered by the dust of futile things.

August 13, 1916.

The power of Beauty is beyond even your dream. The whole world shall wake to it. Put it in conduct and Christ rises in the heart, and with the risen Christ the soul of man is freed.

September 19, 1917.

Beauty is the very truth of God. Without it the spirit cannot manifest.

August 1, 1919.

By Beauty men live in the world of the spirit. Not without it may the spirit grow.

In all the Oracle messages the word art is used as a synonym for Beauty. "They" are not concerned with the existing or past forms of art, but with that new art, as yet uncreated, the organization of light and color into an emotional language, just as in music sound has been organized.

January 3, 1917.

. . . great art which will bring men immeasurably nearer the heart of life which is God.

February 22, 1919.

. . . Not of old and Buried Beauty, but a Beauty transcendent; a Beauty that holds in its shining heart a message of joy and love to all men. For the heart of man

turns to joy, and until he has quaffed his thirst at that fountain he cannot liberate his spirit.

August 26, 1919.

Each must live, but no one who would attain the path may gain; for gain to him the goal must be the love of Beauty, the love that is the only light of the artist.

May 16, 1920.

. . . the new art that is to touch men's souls to turn toward the light that shines in the heart.



VIII

THE LONG DENIED

WHENEVER the Oracle refers to those whom it names *the Long Denied* the tone loses something of its dispassion. There is still the play of a supernal intelligence upon life, but tinged with a certain emotional quality—compassion not unmixed with indignation. No group of messages is more forceful, more formidable—one might almost say more menacing—than this.

March 27, 1916.

Our cause is the cause of the long denied. Beauty must come to them.

May 1, 1917.

The Masters work for the humble: they are called to do for them what their servants here have neglected, wrapping themselves in a blind mantle of self-love, and

losing from their soul the supreme love of Beauty without which the word of God cannot be manifested to man.

April 3, 1918.

Remember the long denied, the need they have of the help that Beauty in life alone can bring. Long have they suffered the poverishment of the most necessary, receiving only the hard crust of science.

November 18, 1918.

Little do they [the priveleged] understand the great forces that will put them into the hands of the injured—those whom they have denied the joy that comes with the simple unfoldment of daily delight in Beauty. They are ignorant, they see only this outer lining. All that is real, all that is substance is to them delusion.

August 28, 1917.

The meaning in our hearts that goes to men in Beauty is to bring to birth a movement of the spirit by which all men rising in their higher selves will cease to torment their brothers to their own unrighteous profit. A city should be a community ruled by loving brothers, else it becomes a bed of disease: the spirit which is Beauty cannot find a home within its confines.

The following are in something of the same strain. The first is in answer to an inquiry about the merits of certain sand-bagging methods some-

times employed in soliciting funds for charitable and patriotic purposes; the second is apropos the then impending electrocution of a mere boy for murder.

May 8, 1919.

If they hold to the path of force they destroy the springs of charity, the child of Love. A charity that springs not from Love but from fear creates a stain that is washed away with pain and suffering.

What can it profit society to take life, since in taking, it blots itself with the greater crime of vengeance which is not for man since it blinds to the laws of life.

August 10, 1916.

The way of the deceitful leadeth to destruction.
. . . for the doers of deceit uncover themselves even as the snow melted leaveth the earth bare and sodden.

April 9, 1917.

The foolish, in ignorance, compass our ends, for in the folly of them is destruction.

When the spirit is most conscious of its power to create evil, then do the forces of good make the most valiant fight to triumph. All unwittingly do these [ignorant persons] lend themselves to the great destruction and they are chosen because their past has balanced the evil as against the good.

February 23, 1919.

Difficult it is for the unawakened to hear the call of the morning.

The following treat of death, sin, suffering, subjects rarely touched upon by the Oracle and then only in answer to some specific appeal.

April 11, 1914.

Each being has to suffer.

August 7, 1917.

Suffering is given to the loved that they may more quickly come to illumination.

February 9, 1917.

Sin is a growth, and its overcoming requires long patience.

Trial and suffering is the path of the soul. We do not promise happiness but the greater thing which is the joy of fulfillment.

January 3, 1918.

The lesson of death, like the lesson of birth, is but a going forward to new spiritual experience, held not back by any physical considerations. Death is the step toward illumination that we all take and the quality of the illumination is dependent on the quality that has been won in physical incarnation.

DUTY : SERVICE

The outstanding feature of this group of messages lies in the distinction made between the undertaking of service as a duty, and its assumption in a spirit of love and joy; the first leads to a certain sort of suffering, and the second to "liberation." The initial message came in answer to a question about one of Billy Sunday's revival meetings.

In a great throng turned toward service we wield our greatest strength. It matters not the words, the spirit is all with which we work.

Knowledge is won in loving service.

August 10, 1917.

Not until all men learn that service is in serving the higher self, a self that takes no cognizance of acclaim, can the true light be seen by men.

February 23, 1918.

Those who have shut their hearts to all save what they hold as duty suffer through that one channel left open. The realization of the blessing of faith enters by the one path open to service, and they the more heavily suffer.

October 18, 1918.

The generous heart is filled with rich reward.

The suffering you save is a throng of happy beings
to bless you.

February 11, 1919.

Only in joy is salvation. Duty is a path so piercing
to the spirit that it suffuses one mortally. In joy is
health and in health all functions of the body spiritual
are performed even as the blood flows regularly through
the body physical.

February 1919.

What may seem a sacrifice is the great opportunity.
Only the men who lead away from the path of power
will reach the goal.



IX

TRUTH : LOVE : THE SPIRIT

THE messages in this group are in the main only variations on certain dominant themes common to all mystical literature, expressed by such sayings as "God is Love" and "The kingdom of Heaven is within you;" nevertheless they are full of freshness and the language is extraordinarily beautiful.

November 27, 1915.

Only in the spirit is there truth. Where the spirit is false the spirit of truth flies away.

December 9, 1915.

The lesson of life is in feeling for the truth, for truth is ever revealing itself in new ways.

May 24, 1916.

The truth is always known: never can it be hidden,
for the Gods hide not their faces in the question of
rebuke.

June 8, 1916.

God is Love and Truth in one.

All messages of Love bring happiness.

Love knoweth no condition in ignorance. It
mattereth not what the man hath of material things,
if his spirit dwelleth in darkness his need is as great as
he who hath not bread to fill his belly.

March 18, 1917.

It is by bringing to life the spirit that lies in each
heart that the great deliverance will come true.

July 5, 1917.

Love is the breath by which the spirit of fortunate
souls know God.

July 15, 1917.

. . . For the cry of the heart is never stilled: the words
in which the cry is expressed are of no import. Only
the spirit sends the message.

September 23, 1918.

The daily turning toward the spirit can alone sustain
the temptations of the way.

September 25, 1920.

The multitude see only their material needs. The friend of man knows that only by the spirit does man come to the dawn.

INNER AND OUTER

July 17, 1915.

The farthest star is in your heart: the farthest sun shines within you, and to make you understand it is to make the inner the outer.

December 8, 1918.

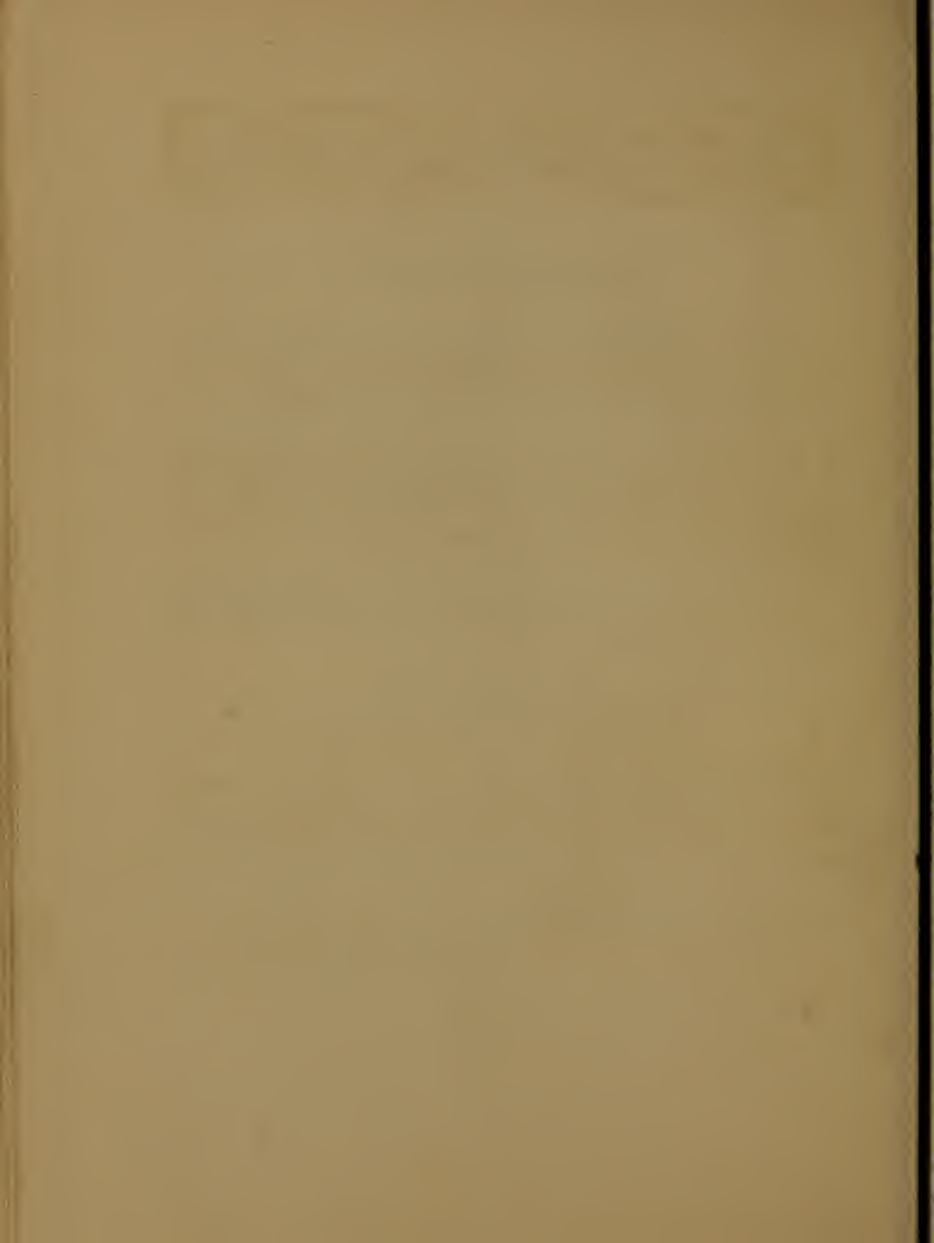
The West only understands the soul as fading. It cannot realize its immanence. The Self has power to translate the outer into the inner vision.

July 11, 1919.

Men should be taught that within themselves lies their only salvation.

THE VOICE OF THE SILENCE

The eye of the spirit seeth not the material image, but he who harkeneth to the voice—by that we mean the voice that speaks in the silence of meditation—cannot fail of our end.





X

DELPHIC SAYINGS

UNDER this heading are here gathered certain brief and pregnant sayings pre-eminently oracular, which do not lend themselves to classification in any of the foregoing groups.

DESTINY

January 16, 1916.

The strange is the natural. To you things are strange because you answer to the vision of mortal. If you saw the finer light you would know that all things fulfill their destiny in a way than which there could be no other. Destiny is determined at the birth of the soul, and the will enters only to fulfill destiny.

CYCLES

January 20, 1916.

All years do not begin by the calendar. Each person has his own.

FORCE AND LOVE

July 13, 1916.

The best is making force play the game of Love.

THE THINGS OF THE SPIRIT

December 22, 1916.

The things of the spirit are not measured in the coin of the world.

NEW FLIGHTS

January 23, 1917.

For all things lead to new flights . . for the future is in first trying and then advancing.

THE BLIND IN SPIRIT

November 23, 1917.

The blind in spirit are difficult to move for the call of wisdom cannot pass through the shell of selfishness.

OVERCONFIDENCE

September 7, 1917.

Overconfidence blinds the spirit to the necessary alertness.

YOUTH

. . . For Youth needs must tie so many knots.

SELFISHNESS

February 9, 1918.

Selfishness is fostered by too easy a life, and resentment grows not from the things forced upon [them] but by the voice of the inner self, which well knows that the personal self is straying into paths that will make its light dark.

THE CROSS

May 8, 1918.

The cross is an emblem that gathers the power of beings for manifestation.

FREEDOM OF THE SPIRIT

May 30, 1918.

. . . The freedom of the spirit is accomplished only after long periods of struggle alternating with respite.

POWER AND WISDOM

June 6, 1918.

They only have power who have wisdom.

BEGINNINGS

April 30, 1919.

The world of reality is big in beginnings: in the infinitely small appears the great.

LEADERS

Men must accept this truth if they are to go forward: Unless they recognize in men of high spiritual development, leaders, they cannot go forward but will stay closed in darkness.

SUPERMAN

July 22, 1919.

The meaning of the Superman: he is human, but with dormant faculties alert. Men do not realize the blindness of themselves living in this darkness: the illumined man sees the darkness from the light.

LIGHT

Men are the Light—it is only when they turn from God that they lose their fire.

FREEDOM

December 11, 1919.

Not until men learn to do right toward one another because their hearts tell them will they win the road to freedom.

PAIN

Fear of pain is to be banished from the world.

PERSONALITY

January 3, 1920.

In constant companionship is a loss of personality.

THOUGHT

March 3, 1920.

Thought has substance: it is of one body, and brings its own future.

FLOWERS

Flowers call out the blessing of Love.

FALLEN FORMS

The forces of life are full of the mysteriousness of fallen forms.

KNOWLEDGE

June 20, 1920.

In knowledge lies all danger and all safety, for the soul must know.

CONVERSION

The highest effort is in the turning of the forces of evil into the way of righteousness.

LIFE

Life is to be lived, and the living is in the compassing with our personal consciousness as deep the ocean of experience as may be in our power.

Again you may well send forth to
others such of our words as will
help to carry truth to their hearts

but at no intrusion of the personal side
it must be of your higher self that you can
accomplish it would be a test of your
strength & etc.

22 Feb 1920

Inclination

firstly

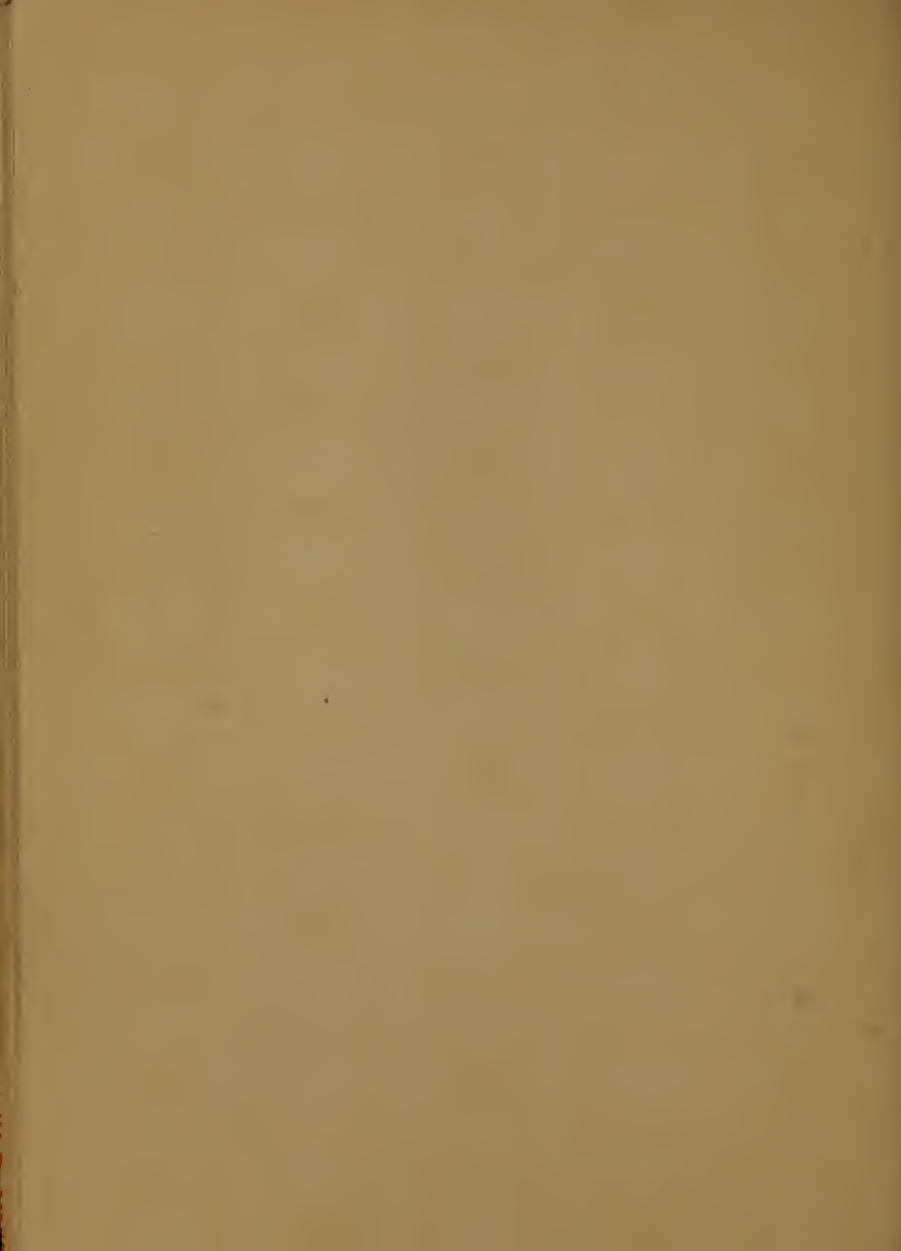
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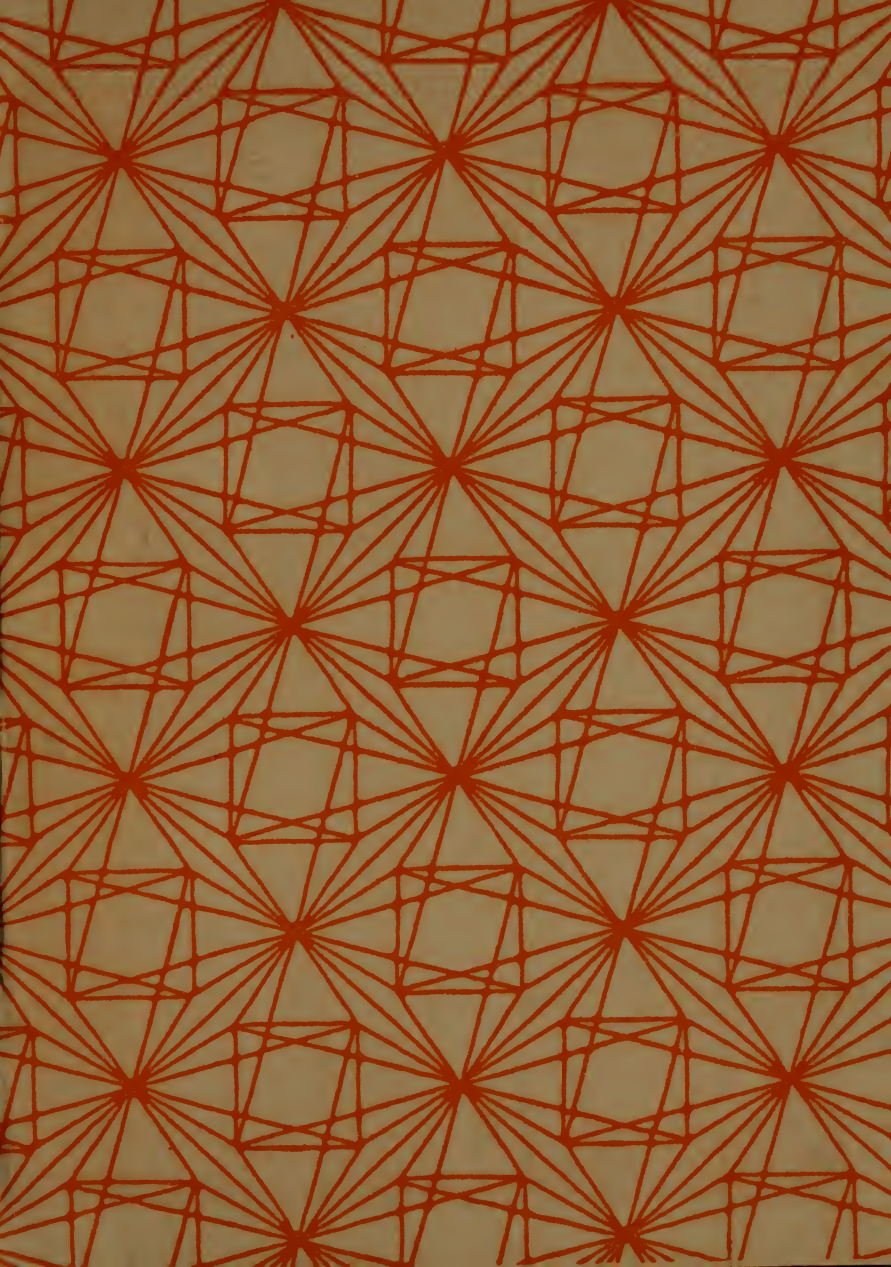


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